CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?—LUKE XII. 57.

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Miscellaneous Extracts.

THE WORSHIP AUTHORIZED IN THE NEW TESTAMENT, COMPARED WITH THAT COMMANDED BY MAN.

(Concluded from our last.)

Directions relative to the object of worship, with specimens of prayers, devout wishes, &c.

Found in the Christian Scriptures.	Found in the Book of Common Prayer, & in the writings of Presbyterians, &c.
'Blessed be the God and FATHER of our Lord Jesus Christ, who, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead.' 1 Pet. i. 3.*	'O God the Son, Redeemer of the world, have mercy upon us, miserable sinners.'
'According to the will of GOD and our FATHER, to whom be glory, for ever and ever.' Gal. i. 4, 5.	'O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon us, miserable sinners.'
'Now unto GOD and our FATHER, be glory for ever and ever.'†—Phil. iv. 20.	'O holy, blessed, & glorious trinity, three persons and one God, have mercy upon us, miserable sinners.'
'Now unto the king eternal, immortal, and invisible, the only wise GOD, be honour & glory for ever and ever.'—1 Tim. i. 13; Luke ii. 14: Rom. i. 25; xi. 33, 36; xvi. 25,27; 2 Cor. xi. 31; Eph. iii. 20,21; 1 Tim. vi. 14, 15, 16; 1 Pet. v. 10, 11; Jude 24, 25; Rev. iv. 8, 11; vii. 11, 12.‡	—'Whom thou hast redeemed with thy most precious blood.'
	—'By the mystery of thy holy incarnation; by thy holy nativity & circumcision; by thy baptism, fasting, and temptation; by thy agony & bloody sweat; by thy cross and passion; by thy precious death & burial; by thy glorious resurrection & ascension; and by the coming of the Holy Ghost.'
'In that day ye shall ask *me* nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the FATHER *in my name*, HE will give it you.' John xvi. 23; see also ch. xiv. 13, 14; xv. 16.	'Son of God, we beseech thee to hear us.'
	'O Lamb of God, that takest away the sins of the world, have mercy upon us. O Christ, hear us.'
'Grace be to you, & peace from GOD our FATHER, & Jesus Christ our Lord.' 1 Tim. i. 2.	Lord have mercy upon us.
'Grace be with you, mercy, and peace, from GOD the FATHER, and from the Lord Jesus Christ, the Son of the FATHER, in truth and love.' 2 John 3.	Christ have mercy upon us.
	Lord have mercy upon us.
'Grace be unto you, and peace, from HIM who is, and who was, and who is to come; and from the seven spirits,§ who are before the throne, and from Jesus Christ, who is	From our enemies defend us, O Christ.
	O Son of David, have mercy upon us.
	Graciously hear us, O Christ.
	Graciously hear us, O Lord Christ. *Litany.*
	'For thou only art holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father.' *Communion service.*
	'Now unto the king eternal, immortal, invisible, the only wise God, and our God in three persons, Father, Son, & Holy Ghost, be honour and glory, dominion & praise, henceforth & for ever. Amen. *Henry on Prayer.*
	——'through Jesus Christ our Lord; to whom, with thee, O Father, and thine Holy Spirit, be everlasting praises.' *Doddridge.*
	'Jesus, my God, thy blood alone Hath power sufficient to atone.' *Watts.*
	God the Father, God the Son, and God the Holy Ghost, bless, preserve, and keep you.' *Matrimony.*
	'The Lord bless thee, & keep thee; the LORD make his face to shine upon thee, and be gracious unto thee; the LORD lift up his countenance upon thee, and give thee peace.'—Numb. vi. 24—26.

* We read, Acts vii. 59, that they stoned Stephen, calling (*upon God* is not in the original,) saying, Lord Jesus, receive my spirit, or breath of life:" as if he had said, 'accept this sacrifice of my life, which I lay down for thy sake.' Stephen had just "seen the heavens opened, and the Son of Man standing at the right hand of God." The impression made by so grand a spectacle would not quickly wear off. Is it wonderful, then, that he should address this Son of Man? Seeing Jesus in heaven, and knowing his power with God, John xi. 22, was as good a reason for Stephen to call for and desire his help, as it was for his disciples, who saw his power on earth, to entreat him to help them in a storm. Matt. viii. 24—27.

† Paul says to Timothy, 1 Tim. i. 12: "I thank Jesus Christ our Lord." But we may express our thankfulness towards any absent friend and benefactor, without directly addressing, much more without worshipping that friend.

‡ There are in scripture a few ascriptions of praise and glory to the Lord Jesus.: 2 Pet. iii. 18; Rev. i. 5, 6; v. 9, 11, 12, 13; vii. 9, 10; but not one, as if he was the great God. Indeed, they are not *addressed* to him, as if he was supposed to be present, except in Revelation v. and vii. where he is represented as being actually before the angels who address him. It should also be observed, that he is there addressed as the *Lamb that was slain*, as a creature capable of dying, which can never be said of the eternal, unchangeable Jehovah. They address him as a being entirely distinct from God:—Thou wast *slain*, and hast redeemed us *to God* by thy blood, ch. v. 9. If he be joined with God in this act of praise, it is no more than David was.—"All the congregation bowed down their heads, and worshipped the Lord and the king." 1 Chron. xxix. 20.

§ This expression shows, that this and the three preceding passages, should be considered only as *pious wishes*, and not as prayers; for surely the writer would not pray to the seven spirits.

* In Rom. ix. 5, Paul says, "whose are the Fathers, and of whom, as concerning the flesh, Christ came; who is over all, God blessed for ever." The same sentiment is expressed in such passages as the following: "*All* power is *given* unto *me* in heaven and in earth." Matt. xxviii. 18. "God hath highly exalted him," &c. Phil. ii. 9, 11. "He is the head of the body the church; who is the beginning, the first-born from the dead; that *in all* things he might have the *preeminence*. For it *pleased the Father* that in *him* should *all fulness* dwell." Col. i. 18, 19. "Angels, and authorities, and powers, being made subject unto him." 1 Peter iii. 22; see also, John xvii. 2; 1 Cor. xv. 24—28; Eph. i. 20; Heb. i. 9.

It must always be remembered, that "the *head* of *Christ* is GOD. 1 Cor. xi. 3.

From Burns' Inquiry.

CALVINISTIC DOCTRINE OF DEPRAVITY.

The writer, in further examining the argument of Mr Wilberforce, proceeds to remark—

We shall now attend his invitation to consider the state of the christian world; and here he meets with a fact so glaring, yet contradictory to his system, that he cannot pass it without granting it in the first instance, as a little concession to his opponents. It is this, "That Christianity has set the general tone of morals much higher than it was ever found in the Pagan world. She has every where improved the character and multiplied the comforts of society; particularly to the poor and weak, whom, from the beginning, she professed to take under her special patronage.—Like her divine Author, who sends his rain on the evil and the good, she showers down her blessings on thousands, who profit from her bounty, while they forget or deny her power, and set at nought her authority."

But he has no sooner made this concession, than he endeavours to take all the benefit of it to himself, and turn it into an argument in proof of the Calvinistic depravity of human nature because, forsooth, men have not made so great improvement under the influence of Christianity as they ought to have done. This will no doubt be an aggravation to the guilt of those individuals to whom light hath appeared, and who have chosen darkness in preference to it; but speaking of society, or human nature at large, as we ought to do in such a case, what is the inference to be drawn from the fact? It is surely this; that there still remains so much virtuous sentiment and tendency, even in the inconsiderate part of mankind, that they are compelled to do homage to genuine religion, and to acknowledge and imitate the loveliness of its manners as far as they can. It follows, that wherever proper pains are taken, by means of wise laws, and good education, to draw forth the latent capacities of virtue which exist in the human mind, that such attempts are uniformly attended with considerable succes; and, therefore, the subject of such experiments is evidently furnished by nature with some original tendencies towards goodness.

The last case which Mr Wilberforce brings forward, and on which he lays the greatest stress, is the experience of the watchful, diligent, and self-denying Christian, who hourly sees that he has fresh reason to deplore his want of simplicity in intention, his infirmity of purpose, his low views, his selfish, unworthy desires, his backwardness to set about duty, his languor and coldness in performing it, &c.

In examining this statement, I would be anxious to have it well observed, that I willingly admit both the facts and the inference, to a certain extent. It is not needful to suppose, that the Calvinists are always wrong; and I am persuaded, that, in this instance, the author of the Practical View aims at a very important fact, which is not sufficiently attended to by the generality of professing Christians. It is this, that the real extent of human weakness is never properly known to us, till we accustom ourselves to enter into the recesses of our hearts, and watch, with unremitting assiduity, the various movements which take place there, and the various motives which impel us to act in the complicated and interesting business of human life. Those who do so, and endeavour to regulate the inward frame of their mind by the principles of religion, as well as to accommodate the outward forms of their conduct to its precepts, will soon discover, if they are impartial and courageous in their research, that the same passions and principles which frequently break out in visible wickedness and folly in others, lurk also within themselves, and require to be guarded and curbed with the utmost care.

A deep and thorough conviction of this fact, has, no doubt, the effect of making such persons much more careful to exert all the means in their power, for accomplishing the radical cure of their moral disorders. On the other hand, those thoughtless or prejudiced persons, who do not attend to these things, are like people infected by some dangerous distemper, which they see daily carrying off their neighbours, or breaking out in most loathsome sores, but who will not attend to the slighter symptoms of their own case. They flatter themselves that all is well; and feeling, as yet, no inconvenience or sensible attack, they neglect those timely precautions which alone could save them.

Thus far I agree with Mr Wilberforce;—and, indeed, I am persuaded that this is all the more judicious Calvinists would contend for, if they clearly understood the state of the question: but such an account as this, by no means goes the same length with their confused and aggravated statements. It is no contradiction to the above account to affirm, that we shall also find, in the heart of man, many original principles and dispositions of virtue.

There is a natural love of justice and of truth in our mind, which is never extinguished, unless by an education positively bad, or acquired habits of atrocious vice. There is a susceptibility of generous impressions and noble resolutions, frail and fleeting, perhaps, if not instantly furnished with objects and means of gratification, but not more so than some of the violent passions, which also subside and evaporate, if not immediately supplied with opportunities of action. There are natural tempers, also, of the most able and benevolent kind, which perserve a steady and happy influence over some people all their lives, and make them a blessing to themselves and all around them.

It is of no consequence to the present argument, what opinion we may have concerning the comparative value of such natural qualities, or concerning their influence on our final salvation. It is *the fact of their existence* alone, with which we have to do; and this being admitted (for who can deny it?) the assertion "that our nature is corrupted to the very core, and has no virtuous teddency in it," is false.

But I would protest against Mr Wilberforce's account of the Christian's experience, also, in other respects. Many of the vices which he and other Calvinists represent the Christian to be conscious of, are not the vices of human nature, but of Calvinism itself. Now, it is surely abundantly sufficient for human nature to be taxed with its own proper infirmities, without being made accountable for the sins even of its enemies.

I positively deny, for instance, that spiritual pride, superstition, low views, selfish desires, &c., are vices "which the best of the human species hourly see fresh reason to deplore in themselves." If the Calvinists choose to give us such accounts of *their* experience (which they frequently do) we are bound, no doubt, to receive it as specimen of *their* character;—but they must excuse others, who have been at equal pains with themselves in watching over "the workings of their own hearts," if they deny that such sins are unalienably blended with human nature. They originate in the direct influence of their own doctrines; and although it is, no doubt, rather an argument against human nature, that men should be so easily seduced by Calvinistic vices, and shows that it contains some evil propensities, on which things are engrafted; yet as it is the influence of Calvinism alone, which hatches such vices, and keeps people in bondage to them all their days, it is quite unfair in this class of Christians to charge them on account of any thing but their own system.

Thus we have followed the course of large and actual experiment, which the history of Man affords; and what is the conclusion we are to draw concerning his character, according to the principles of the Newtonian philosophy? Surely, that it is mixed: part good and part evil; but in what particular proportions, does not at present concern us. The question was, Whether human nature was totally, or only partially, corrupted? Whether it had any original dispositions and tendencies to virtue, or was destitute of them? And the conclusion cannot be better expressed than in the words of Mr Wilberforce himself, after substituting the phrase *mixed character*, where he uses or means (total) *corruption*.

Thus, then, it appears that the *mixed character* of human nature is proved, by the same mode of reasoning as has been deemed conclusive in establishing the existence and ascertaining the laws of the principles of gravitation;—that the doctrine rests on the same solid basis as the sublime philosophy of Newton; that it is not a mere speculation, and therefore an uncertain though ingenious theory, but the result of large and actual experiments, deduced from incontestible facts, and still more fully approving its truth by harmonizing with the several parts, and accounting for the various phenomena, jarring otherwise and inexplicable, of the great system of the universe.

BRIEF HINTS TO PARENTS.

Improper Influence.—Gratification of will is encouraged in children by frequent indulgence of their improper desires; with which every notion of happiness becomes thus connected;—and the idea of misery with that of disappointment. Thus an over-regard for personal ease, and personal gratification is implanted in the mind, and selfishness and pride too frequently become the most prominent features in the character; for, by improper indulgence, self-will is so fostered, that a capricious humour is its unavoidable consequence. The passions so act and react upon each other, that the frequent gratification of will engenders pride, and augments the desire of gratifiing the will, till it becomes insatiable. Many are the tyrannical husbands and fathers, and turbulent wives and mothers, that have been formed by an education in which the will has never known subjection. For, as too great indulgence increases selfishness; so does the spirit of selfishness occasion miseries in domestic life.

Rules and Injunctions.—A few rules are necessary for the government of children, and but a few. These should be too plain to be misunderstood, too reasonable to admit of dispute, and too important to be violated or neglected. They should be engraven early upon the memories of children, and enforced, when need requires it, with steady, but mild firmness. And by and by they will grow into habits; and submission and obedience will become natural and easy.

When children are managed in this manner from infancy, by parents, whose example comports with their injunctions, and whose exercise of authority carries along with it evident marks of tender affection, they feel the yoke to be easy, and are withheld from acts of disobedience, more by filial love, than the dread of chastisement. Hence it is, that, in some houses, family government goes on with singular regularity, though so silently as to be scarcely perceived. There is no violent scolding; no boisterous threats; no fierce looks. Both the father and the mother are so mild and even in temper and good behaviour, that they seem scarcely to display any authority at all; and yet their children are orderly, submissive, and dutiful, in an uncommon degree. A single word, or a mere glance of the eye, from either the one or the other, they mind more than the children of some families do pelting and hard blows.

Thus mildly treated, children are led to delight in the company and conversation of their parents, and to receive counsel readily from their lips: and when they come of age to act for themselves, they do not feel like emancipated slaves; but are still looking back, with mixed emotions of respect and love, to the salutary discipline they had been under, still accustoming themselves to consult their parents and to receive their advice with deference; being thus prepared to maintain similar discipline in their own families.

EVENING.

I think there are two periods in the life of man in which the evening hour is peculiarly interesting—in youth and in old age. In youth we love it for its mellow moonlight, its million stars, its then rich and soothing shades, its still serenity; amid these we can commune with our loves or twine the wreaths of friendship, while there is none to bear us witness but the heavens and the spirits that hold their endless sabbaths there—or look into the deep bosom of creation, spread abroad like a canopy above us, and look and listen till we can almost see and hear the waving wings and melting songs of other beings in other worlds—to youth the evening is delightful, it accords with the flow of his light spirits, the fervor of his fancy, and the softness of his heart. Evening is also the delight to virtuous age—it affords hours of undisturbed contemplation—it seems an emblem of the calm and tranquil close of busy life—serene, placid, and mild, with the impress of its great Creator stamped upon it; it spreads its quiet wings over the grave, and seems to promise that all shall be peace beyond it.

DETRACTION.

Detraction involveth dangerous baseness, meanness of spirit, and want of good manners. All men affect to seem generous, and will say they scorn to be base; but generosity is in nothing more seen, than in a candid estimation of other men's virtues and good qualities: to this generosity of nature, generosity of education, generosity of principles and judgment, do all conspiringly dispose: it is the noblest kind of

courtesy, to tender and further the reputation of others; to be liberal in bestowing commendation on deserving persons; it obligeth men more that any other benefit can do, procuring them commonly real advantage, always cheering and satisfying their mind; for in nothing more do they please themselves, than in reaping this fruit of their good intention and honest industry, the approbation of worthy men; it is therefore a most gentle thing thus to oblige men. But, on the other side, nothing more plainly argueth a degenerate and ignoble heart, ill-breeding and ill-formed manners, a sory mind and poor judgment, than to disesteem or disparage worth and virtue in others: it is the most savage rudeness, the most sordid illiberality, the most ugly clownishness that can be; of all men therefore it most doth misbecome those who pretend to be gentlemen. *Dr Barrow.*

RELIGIOUS INQUIRY.

[The following liberal and just remarks on Religious Inquiry are from the Haverhill Gazette.]

Our age is distinguished above every other for a spirit of free religious inquiry. Let this spirit be encouraged—let it have free course, and God will be glorified, and the world enlightened and made better. Infidelity may be traced to the corruptions of christianity, more than to any one other source. Our religion has been so altered and disfigured by human additions, that for a time scarcely one vestige of the original was to be discerned. It has been restored in part, but not entirely. Whoever has any knowledge of the history of christianity from the third to the sixteenth century, and will consider how slowly the public mind becomes enlightened, and parts with long established notions, however gross, especially upon religion, will not be confident, we should think, in the assertion that there are still no remains of ancient error.

The Reformation was indeed a glorious event. It did much for the cause of truth. it roused men from their lethargy, broke the chain which had held the world in mental bondage for more than a thousand years, and gave an irresistible impulse to free inquiry. But the work of reformation was then only *commenced.* Can any one rationally suppose that Luther, Calvin, Zuinglius, and Socinus, at one effort, as great as that effort was, corrected all the errors, rectified all the abuses, that had been so long accumulating, and restored christianity at once to its original simplicity and purity? Such a supposition would be extravagant. Much yet remains to be none before the world will possess the *truth, as it is in Jesus,* unadulterated by any human admixtures. "Let no man imagine that our age is arrived at a full understanding of every thing, which can be known by the scriptures." "Every age," says the revered Watts, "since the Reformation, hath thrown some further light on difficult texts and paragraphs of the bible, which have been long obscured by the early rise of antichrist; and since there are at present many difficulties and darknesses hanging about certain truths of the christian religion, and since several of these relate to important doctrines, such as the origin of evil, the fall of Adam, the person of Christ, the blessed trinity, and the decrees of God, &c. which still embarrass the minds of learned and inquiring readers, and which make work for noisy controversy; it is certain there are several things in the bible yet unknown, and not sufficiently explained; and it is certain that there is some way to solve these difficulties, and to reconcile these seeming contradictions. And why may not a sincere searcher after truth in the present age, by labour, diligence, study and prayer, with the best use of his reasoning powers, find out the proper solution of these knots and perplexities, which have hitherto been unsolved, and which have afforded matter for angry quarrelling? Happy is every man who shall be favoured of heaven to give a helping hand towards the introduction of the blessed age of light and love."

Nothing is so important as religious truth—nothing should be sought for with so much avidity. But many of our fellow christians are afraid of inquiry, lest it should lead them to change their opinions. What is this but a fear of truth? Those persons certainly suspect the soundness of their faith, who dread the effects of investigation. But there is not the least reason why a candid christian should fear to examine. If his opinions be correct, they will receive confirmation; for "truth can be in no danger from knowledge, any more than innocence from justice." If they be not correct, he will gladly relinquish them, and rejoice that he has detected his error; for the first wish of a candid man must be to know the truth, whatever and with whomsoever it may be.

SLOTH.

Sloth is a base quality, the argument of a mind wretchedly degenerate and mean; which is content to grovel in a despicable state; which aimeth at no worthy thing, nor pursueth any thing in a laudable way; which disposeth a man to live *gratis,* [precariously] and ingratefully upon the public stock, as an insignificant cipher among men, as a wen of any society; sucking aliment from it, but yielding no benefit or ornament thereto.

How many men have been known from their dread of a burning zeal, to take refuge in a freezing indifference! As to the two extremes of heat and cold, neither of them is the true climate of christianity; yet the fear of each drives men of opposite complexions into the other, instead of fixing them in the temperate zone which lies between them, and which is the region of genuine piety.

Christian Register.

BOSTON, FRIDAY EVENING, AUGUST 8, 1823.

To the patrons of the Christian Register.

The present number closes the second volume of this work. The Editor embraces this occasion to express his gratitude to those who have hitherto favoured it with their patronage, and kindly assisted in promoting its circulation.—The work commenced with feeble support, and is but just recovering itself from the necessary embarrassments occasioned by the deficiency in the number of its first year's subscribers. As an encouragement to pursue his labour with the zeal and animation that is necessary, in order to render it useful, the Editor respectfully solicits the continuance of the patronage of those who approve the plan and spirit of the work, and who think that it may be made an instrument of good to the community. The corsciousness of well-intended exertions, and the approbation expressed by judicious friends, of the manner in which it has been *generally* conducted, (it is not pretended that it has been unexceptionable) is the only reward which he has yet received for two years of hard labour, with unremitted confinement and seclusion from society. This is a reward, which, though good and sufficient of its kind, will not serve as a substitute for the "staff of life," or continue to operate as a sufficient motive for any considerable sacrifices. Nothing less than its present number of subscribers will enable the Editor to devote himself to the work with that freedom from embarrassments and care, which is essential in order to render it respectable and useful. The interest manifested by many excellent friends in the success of the work, together with a hitherto steadily increasing patronage, encourage the hope that the number of subscribers instead of diminishing will be increased. Each of the present patrons of the work has probably some friend, who, if made acquainted with its design and character, would probably extend to it his patronage. All, therefore, who think well of the work, and wish it well, are respectfully and earnestly requested to use such exertions to promote its circulation, as they may find convenient, and may deem expedient. The ability with which any work is conducted, must, in the end, depend very much on the support it receives. A generous patronage will enable the conductor of a journal to *purchase* the application of talents, where they cannot be otherwise obtained. We are happy in being able to inform our friends that we are encouraged to expect in future the aid of some able writers, to whom we have not hitherto been indebted.

The next, and future numbers will be issued on paper of a superior quality, and every proper exertion will be made to render it, (as we trust it has been considered for some time) neat and workmanlike in its typographical execution.

For the better accommodation of a part of our subscribers, it is intended that on all routes through which the Friday's mail passes, the papers shall hereafter be entered, so as to be received by those mails.

Those of our subscribers who have not paid for the second volume,—and particularly those who are in arrears for the first,—are informed that the circumstances of the office render it peculiarly desirable that payment be made soon. Subscribers at a distance, who wish to pay in advance, or for the past, can forward the money by mail, (post paid) and the amount shall be passed to their credit.

The original terms of subscription to this paper were three dollars per year, payable in six months, or two dollars and fifty cents, if paid in advance, or within two months of the commencement of the volume. During the two past years, this rule has been deviated from.—The advance price was received till the expiration of the first six months, and the bills for the full price were not sent till the close of the year. The circumstances of the establishment render it absolutely necessary that the original terms should hereafter be adhered to. All, therefore, who do not pay within sixty days from the date of the first number of the volume, will be charged the full price. And from those who pay the full price it will be expected at the expiration of six months.

In reviewing the volume that is now closing, we perceive that we have not adhered so closely as we intended to the original plan of the paper. The labour of selecting and arranging the great amount and variety of matter which is given in each paper, coming, as it has, entirely upon an individual, has prevented him hitherto from preparing those abstracts of ecclesiastical history which it was originally intended should compose a part of each number. He hopes, however, by the increasing patronage of the paper, to find leisure yet to accomplish this part of his plan, and also to furnish weekly a more full and satisfactory summary of religious intelligence. It is intended that a part of one column shall hereafter be statedly filled with the most recent and interesting scientific and literary intelligence, furnished by the best American and foreign periodical publications.

The religious department of the paper, it will be observed, has been, of late, more practical than formerly. This is more congenial with our feelings. And though the state of the public mind may require that a part of the paper continue to be devoted to the discussion of doctrinal subjects, yet it is intended that these discussions shall be chiefly confined to doctrines that have immediate influence on moral practice and the christian character.—The final object of all doctrinal discussions, equally as much as the more immediate practical efforts of christian teachers, is the improvement of character, inasmuch as by a more correct and vigorous faith, we are brought under the direct influence of purer and more operative motives to duty. The public sentiment is, beyond a doubt, daily becoming more friendly to *free inquiry,* and the different religious sects are evidently beginning to view each other's supposed errors with a kinder spirit, and are more ready to consider them as errors rather of the head than the heart. The inculcation of this spirit of candour and love has, from the beginning, been an important object of our labours, and we hope, by the aid of Providence, never to lose sight of the obligation of continuing to enforce, uniformly and earnestly, both by precept and example, the importance of cultivating this first of christian graces.

Our readers will notice under the Obituary head, some account of the character of the late Rev. Dr Cutler, of Hamilton. Those remarks are from an obituary notice of this distinguished man, communicated for the Salem Observer.

So far as that communication relates to the general character of Dr Cutler as a literary man, and as a christian minister, we believe it to be very just and fair. But in that part in which the writer attempts to give an account of his particular religious tenets, we think it in the highest degree unbecoming and reprehensible. Had the writer confined himself to an explicit statement of the faith of the deceased, respecting the leading principles of our common Christianity, it would have been less a subject of complaint. But to make an obituary notice an occasion of virulent attack on the faith and character of other sects of christians, and, as one has well expressed it, "to make war upon a peaceable and exemplary portion of our christian brethren, from the very death bed and hearse of a truly amiable and catholic christian minister," is an outrage upon the christian sensibilities of the community, too gross and palpable to be submitted to in silence, or to pass without the most decided and marked reprehension of all the friends of the pacific spirit of our religion.

The part of the obituary to which we particularly refer is the last clause but one of the following extract.

"Respecting his views of divine truth, we have his living and dying testimony to his belief of what are distinctly denominated the doctrines of grace, embracing the essential divinity of the Saviour, the necessity of regeneration by the special agency of the Holy Spirit, and justification exclusively by faith. His confidence in these and kindred peculiarities of the gospel was strengthened to the last: they were in his apprehension the fundamental principles of the christian system; them he inculcated on others, and on them he rested his own hope of salvation.——*Indeed, what, in the prospect of dissolution, he was particularly solicitous to have noticed concerning him, was the deep sense he entertained of the importance of gospel sentiment, as distinguished from that self-styled rational and liberal faith, which, he said, in his sober judgment, after a careful attention to the most able discussions of the subject, reduces the glorious economy of salvation by grace to a level with the religion of nature.*—Yet few exhibited a greater degree of candor towards such as differed from him on topics of minor consequence, or paid less regard to the shibboleths of any party."

We cannot for a moment admit the belief, that it would not have been a subject of the deepest affliction to a man of Dr Cutler's enlarged and generous mind, to have known upon his death bed, that any expressions of his *there,* would, after his decease, be converted into an instrument for wounding the reputation and peace of any of his brethren in the christian ministry, and especially of those with a number of whom he had been long in habits of friendly and confidential intercourse, and between himself and whom there existed a great degree of harmony, not only of feeling, but of *views* respecting the *general principles* of our religion. It seems to us that no man of fair mind, and careful observation, who had spent but a single hour in the company of this great and good man, could bring himself to entertain such a sentiment of him.

To those who have known Dr Cutler, it is superfluous to state that in his general views of the doctrines of christianity, he was with those clergymen who were some years since generally denominated moderate Calvinists, but who by way of reproach were called (and not without truth) Arminians, by the high Calvinists and Hopkinsians. These, we have no doubt, from what we know of the man, were substantially his sentiments to the last. It is not impossible, perhaps, that in his last years, he may have been unfavorably influenced in his views of the religious principles of some of his brethren, by exaggerated and distorted statements, the correctness of which his declining health, and consequently his very limited intercourse with his clerical brethren, gave him no opportunity to test.

Under the influence of these false impressions, it is not impossible that he may have expressed a solicitude on the subject, which others, with mistaken and overheated zeal, have converted into an instrument of attack on the character and principles of that large and respectable portion of the community called *liberal christians.* But however this may have been, we feel assured that the spirit and character of the quotations we have made from the obituary notice, are not such, as, could he have known it, would have given him pleasure; and that, however unitentional it may have been they do not convey to the mind of one unacquainted with Dr Cutler, a fair and correct view of his religious sentiments and character.

GENERAL INTELLIGENCE.

Damage by lightning.—For nearly a fortnight past most parts of our country have been visited by copious showers, attended with much thunder and sharp lightning, and we have several reports of damage by the latter. We learn, that a barn, and its contents, were destroyed on Monday evening in Lexington.—On the same evening, the valuable barn of Major S. Johnson, of East-Bridgewater, was struck, and entirely consumed, with from 12 to 14 tons of hay and oats, two valuable horses, two chaises, several harnesses, and all his valuable utensils. On the next morning the remains of a human body was discovered among the embers, which proved to be that of a man calling himself Simeon Davis, of New-York, traveling thither from Pen obscot, and who probably retired to the barn for protection from the tempest, and there lost his life. He was seen in the neighbourhood in the early part of the evening, appeared to be about 35 years old, light complexion, walked a little lame, and had an impediment in his speech. *Centinel.*

Salem, Aug. 5.—Yesterday afternoon, we were visited by the most violent thunder shower we have experienced this season, which has been remarkable for the uncommon proportion of thunder and lightning which has attended it. The rain was very violent for about 15 minutes, accompanied by a short hail shower and almost incessant and very heavy thunder. We apprehend that some injury has been done in our neighborhood.

In Beverly, yesterday afternoon, killed by lightning, Mrs. Deborah Carrico, aged 40. The electric fluid first struck the chimney, at which it appears to have separated, and proceeded in opposite directions, as the roof on both sides is very much shattered. In its progress down the south western side, it was attracted by a saw, hanging in the garret, one end of which touched the roof. It then proceeded in a perpendicular direction, perforated a small hole through the chamber floor, and struck the head of the deceased, who was standing in a closet door, directly under its descent. A wound was inflicted on one side of the head, and marks of its progress were visible on the back of the deceased, as well as on her clothes, which with her hair were much scorched. From this point the fluid appears to have scattered in all directions; for many parts of the building are in ruins—floors are ripped up, plastering stripped off, doors torn from their hinges, crockery scattered and broken, and looking glasses fractured. There was another lady setting by the window in the same room with the deceased, who remained wholly uninjured.

Another house within a few rods of this was greatly shattered by the next discharge of the fluid. A lady and her child, who were sitting at the window, were considerably injured, though not so as to be thought dangerous. For many years we have not heard such heavy thunder, or seen such sharp lightning.—*Gaz.*

The Egyptian Mummy still continues to attract the curious. This relic of ages long past, is worthy of notice, as well for itself, as the noble purpose to which the proceeds of the exhibition are applied. All who have not seen it, are requested to improve the present opportunity of inspecting an object over which, *thousands of years have rolled.* Patriot.

Public Schools.—Wednesday the 20th inst. is fixed upon by the School Committee, as the day of visitation for the public schools in this city.

The Earthquake which was felt in this city at 7 o'clock on the 23d instant, reached Niagara, on the same day at 11 o'clock, passing at the rate of about 25 miles an hour.

Chancellor Kent.—The members of the New-York bar have presented to this distinguished individual an address, expressive of their high respect for his character as a judge, and their regret at his retiring from a station, which he had filled with so much honor to himself, and with lasting benefit to his country.—The members of Albany bar have also appointed a committee to prepare an address, and to make the necessary arrangements for a public dinner to be given to the late Chancellor.

William Temple Franklin, grandson of Dr Franklin, and editor of his works, died on the 25th of May last, at Paris. The Paris Constitutionnel of the 8th June, contains a very kind obituary notice of the deceased.

LITERARY NOTICES.—The first number of the Washington Quarterly Magazine is announced in the Washigton papers. The principal articles are under the following titles: Internal Improvements—the Potomac Canal—Encouragement of Manufactures—Steam Boats—and the specifications of twenty-nine patents.

We understand that Dr Webber, author of Logan, an Indian Tale, has in the press a new poem, entitled "War;" which will be published in a few weeks.

President Allen of Bowdoin College is about to publish a second edition of his American Biographical and Historical Dictionary, with additions, bringing the work down to the present time.

William Lee, Esq. of Washington, is about to publish "The Art of cultivating the Vine, and making Wine."

Memoirs of the late amiable poet and miscellaneous writer, Hayley, written by himself during his long retirement from public observation, are preparing for the press, under the superintendance of the Rev. Dr Johnson.

A new paper, called the *Washington Patriot*, is said to be establishing in Washington city, to support Mr Adams for the presidency. *R. I. Am.*

We have just received from New York the first number of a paper, entitled *Archives of the Times*. It is neatly printed in a royal octavo form; and its literary character does much credit to the judgment and ability of the editor.

The "Boston Bard," (Mr Coffin) has published a volume of his poems in New-York.

Mr Bowdich, the enterprising traveller in Africa, is about to publish a sketch of the Portuguese establishments in Congo, Angola, and Benguela, with some account of the modern discoveries of the Portuguese in the interior of Angola and Mozambique, with a map of the coast and interior.

It is not generally known that there was a poet of the name of Walter Scott, before the present celebrated Bard. He lived about the middle of the 17th century, and describes himself:—

"An old sauldier, and no schollar—
And one that can write none
But just the letters of his name."—

He however left a poem, written at the age of 73, dedicated to a gentleman of his name.

THE PRESIDENCY.—At the close of some remarks on the subject of the presidency, the editors of the National Intelligencer say: The citizen who is the ablest, the safest statesman—the most disinterested patriot—whose feelings are least alive for himself, and most for the public good—this is the man whom the people should honour with the Chief Magistracy, whether he come from the North or the South, the East or the West.

COMMERCIAL ARRANGEMENT.—An agreement has been entered into between the Governor of this Island, and the Governor of Martinico, that the French and Spanish Commerce in these seas shall be respected by each other, until special orders shall have been received from Europe to the contrary; and in that case, that the information shall be reciprocally communicated, before it shall be carried into execution. In virtue of this arrangement our vessels may now navigate with safety. *Porto Rico, June 23*

TRANSYLVANIA UNIVERSITY.—The catalogue of this institution just published, contains the names of 245 graduates. One hundred degrees were granted the present year. The graduating class consisted of thirty-two members, and there was besides a large medical class. *D. Adv.*

The anual commencement in the University of Vermont, will be holden on Wednesday, August 14.—There will be public exercises on the afternoon previous. We understand that a very respectable class is expected to enter the institution this fall.

The late Mr John Kidd, of Cincinnati, bequeathed the sum of $20,000, the interest of which is for ever to be appropriated towards the education of the poor children of that city.

It is now computed that 200,000 children, are receiving, in Great Britain, the benefits of education on the system of Bell and Lancaster.

WOOL.—It is stated that, in the *month* of June last, the Oriskany manufacturing company purchased, in the county of Oneida, New York, about 25,000 lbs. of wool, at an average price of 52 cents per lb. A snug little item to be added to the gains of the farmers. Now, there are between 50 and 60 counties in New York—and, if the farmers in each should have as much wool to *spare, over and beyond their household consumption*, as those of Oneida, the aggregate would be about 1,375,000 lbs of wool, worth more than $687,500, which would make nearly 700,000 yards of wide cloth, worth from 3 1-2 to 4 dollars per yard, and in the whole to be valued at about two milions five hundred thousand dollars; a greater amount than the value of all the domestic products of the seven eastern states, (including New York,) exported to *foreign* countries. *Niles' Reg.*

NATIONAL DEBTS.—The national debt of France, last year, was $706,198,872—the national debt of England, is about five times as large as that of France;—and that of the United States but little more than one eighth as large. The French have a sinking fund of 40 millions of livres per anum.

A pier, 4000 feet long and 30 wide, is building at Albany. It is to have in the middle a range of stores of 40 feet deep, with a 20 feet street on each side. This pier forms one side of a Wet Dock, from 60 to 200 feet wide and 10 deep.

WATER LIME.—This article, so necssary in constructing locks, and stone work under water, has been found below Judge Granger's mill, in this town, and in such quantity as to supersede the necessity of bringing it from the eastward, to construct the extensive works at Lockport. A quantity has been burnt, and declared by good judges to be of the best quality.

SUCCEDANEUM FOR LEECHES—Mr Salandiere, physician, has invented in instrument to serve as a succedaneum for leeches. It possesses considerable advantages, measuring exactly the quantity of blood to be taken; causing the fluid to move with greater or less rapidity on a determinate scale, and producing an effect called by physicians *resolving*, much superior to the leech.

A TIGER.—The Kentucky Gazette of the 17th ult. mentions that an enormous Tiger was discovered near Russelville, and immediately attacked, but without success. Though wounded in several places, it succeeded in moving off, and was afterwards seen travelling towards Tennesse. The huntsmen were afraid to follow it.

Eleven prisoners left this village yesterday for Lockport, to receive their trials at the Circuit court for Niagara county, which commences this day. Eight of the above prisoners are to be tried for being engaged in a riot at Lockport, on Christmas evening last; and one a man of colour, for murder. *Troy pap.*

STEPPING MILL.—This improvement in punishing criminals is adopted in several large towns in this country, and will become general. Time only can develope their moral effects. One good result is apparent in our Stepping Mills. Formerly, when the labor was light, the convicts, when locked up at night, were noisy and profane; now, when relieved from the Stepping Mill, and having had their supper, such is their fatigue, that they enjoy a sound and refreshing sleep, having no power or inclination to talk, to be riotous or abusive. The effort seems to be confined to the legs and feet, and yet it is evident that the constant action strengthens the muscles and tendons of the leg, and gives it a firmness and elasticity. The convicts on the mill are generally very healthy.—*Nat. Adv.*

The Stepping Mill has been introduced into 19 counties in England.

Deaths in Philadelphia last week 120, viz. children 59, adults 51. Of Cholera Morbus 25, Dysentery 11, Fevers 14. Deaths in New-York 80, viz. adults 28, children 52. The New-Haven Herald reports that there are still no deaths in that city for a period of 46 days.

The Fourth of July was to be celebrated this year for the first time, at New Orleans, in manner observed in the older states of the union. Processions were to be formed, and Orations, both in French and English, were to be pronounced.

CUBA.—Gen. Vives, the late minister of Spain to the United States, and now the Governor General of Cuba, has, under the circumstances of the times, a difficult and responsible part to act. He seems to be equal to it, and although he appeared, whilst residing here to be of a mild, taciturn, and retiring character, he has in the present crisis displayed considerable energy of character. He has promptly rejected a proposition for neutrality in the present conflict between the metropolitan country and France, and displays considerable activity and energy in organizing the physicial force of the island, to put himself in a position to defy menace, as he has resisted seduction. There seems to be some doubt what course he will pursue, if the Constitution of Spain be overthrown. To a question on that point by the municipality of Havana, he has answered that he will be *true to his oath*. This oracular answer does not appear to have given entire satisfaction to the Corporation of Havana; but it is difficult to conceive what satisfactory answer he could have given to a question founded upon a contingency, the occurrence of which it was his duty as a public officer not to anticipate. *Nat. Int.*

FOREIGN NEWS.

*** *The following summary of the news received from Spain, by an arrival directly from Cadiz, is from the Philadelphia National Gazette.*

We are indebted to the kindness of the respectable owner of the schooner, which arrived on Thursday from Cadiz, for various newspapers published in that city—the "Espectador," the "Constitutional," and the "Diario Mercantil," as late as the 21st of June, inclusive.

These papers abound with interesting details, of which we shall offer to our readers as much as the time left to us this morning will allow us to translate.

The king of Spain and suite arrived at Cadiz at half past six in the afternoon of the 10th of June. The troops of the garrison and the national militia occupied the public square, and an immense crowd filled the streets, windows, and balconies. The municipal authorities received the king at the entrance, where the governor of the fortress delivered to him the keys of the city with the usual formalities, and he was congratulated on his arrival in the name of the inhabitants.

"The enthusiasm," says the Cadiz Gazette, "which was manifested on this memorable occasion, confirmed the opinion which was entertained of the patriotism and sensibility of the people—union and harmony were seen on on every side—not the least disorder or excess was committed—the sounds repeated in innumerable acclamations, were those most dear to every good Spaniard, to independence and liberty."

The royal family were lodged in private dwellings, until the palace at the Custom House could be got ready for their accommodation. The Cortes assembled at Cadiz on the 15th of June.* *Eighty-eight* members answered to the call of their names, and most of the rest were announced to be near to the city.

The history of their previous proceedings at Seville is this in abridgement:—On the 11th of June, on the opening of the sitting, Senor Galiano, one of the leading members, rose and stated that it was no longer the period to talk, but to act, and to draw the veil that hid their real situation—that the country was in imminent danger, but that the constitution might be saved as before, and for this purpose it was requisite to put the King and Cortes at once in a place of security. He proposed that the ministers should be forthwith summoned to give an account of the real condition of things, and decide upon snatching the King from the precipice over which perfidious advisers were impelling him. Arguelles then moved that the sitting should be declared permanent until the object of the Cortes was achieved. The ministers soon entered, and one of them related that as soon as it was seen that the French might invade Andalusia, a council of Generals and other confidential patriots was convened, who unanimously decided that the means of preventing the march of the French were wanting, and that the island of Cadiz was the only point to which the government and Cortes could be removed. The result was communicated to the King, who referred it to the Council of state, who preferred Algeziras as the place of removal. The minister concluded by mentioning that when he left the King, his Majesty had not come to a definitive resolution. It was then voted by the Cortes that the removal should take place the next day, to Cadiz, and that a committee should be immediately formed to wait upon the King, and apprize him of their determination.

The committee appointed, went on their errand, and returned in a short time—when the President reported the following dialogue betwen himself and the monarch. "Sir, the Cortes being in permanent sitting, and having received information of the approach of the enemy, entreat your Majesty to remove with the Cortes to the island of Cadiz, for the security of your sacred person and the National Representatives. His Majesty replied, that neither his conscience nor the love of eleven millions of his subjects, allowed him to leave Seville. The President of the Committee rejoined, that the political conscience of his Majesty was not responsible, because his public conduct was subject to that of his advisers, and that the members of the committee could make convincing observations to him, if what was then remarked did not suffice. The King only added—"*I have spoken*," and retired. This report being heard by the Cortess they resolved that the case of the moral incompetency of the King provided for in the 187th article of the Constitution had occurred, and that a provisional *Regency* should be created for the purpose of organising the executive authority, only as regarded the removal of the King and Cortes. A Regency of three members, *Valdes*, *Ciscar*, and *Vigodet*, was accordingly created, and took the oaths of office at once, in the midst of the most lively acclamations of joy from the floor and the galleries.

The Regency proceeded to make every necessary arrangement for a general departure—the Cortes remained in session throughout the day and night of the 11th June, acting in concurrence; but the ministers made considerable difficulty about accepting their offices *anew* from the Regency, and did not yield till five in the morning of the 12th. At eleven of the same morning, one of the Regency waited on the King, and announced to him what had been done. He received the message with complacency, and answered that he was ready to set out. At one o'clock the regular troops and militia were under arms to proceed, and the river was covered with boats laden with effects of every kind. But the King was again seized with scruples, and this being rumoured, the greatest agitation and confusion prevailed at Seville until near seven in the afternoon; when Ferdinand and the Royal family entered their carriages and were driven off, followed by the military escort. The exit was then reported to the Cortes, who had not separated a moment, and did not adjourn until nine o'clock.

The President or speaker, gave them a rendezvous at Cadiz on the 18th, or sooner, should circumstances permit. On the 11th, an Irish general, *Downie*, in the service of Spain, and thirteen others, were committed to prison, as parties to a conspiracy for the destruction of the constitutional government.

Within a few hours after the departure of the authorities and troops, the populace, led, as is affirmed, by a number of friars, and a few other traitors before concealed, rose, and during the three subsequent days, committed the most horrid excesses. They plundered the boats in the river, sacked the houses of many who had gone with the government, robbed and stripped naked people of both sexes, dissolved the constitutional municipality, and bid defiance to the few battalions left to maintain order. The following incident is related in a letter dated Seville, 10 June:—

"In the edifice called the hall of Inquisition, there was a considerable number of boxes of powder, guarded by an officer and some soldiers of the Queen's regiment. The populace being told that the boxes contained money, rush to the hall in order to plunder them and murder the guard; but the officer with unexampled courage, set fire to the powder, *and blew up the canaille* who had entered. *Eighty* persons, among them some friars, have been taken out of the ruins."

The Espectador, of the 19th June, contains a despatch to the government at Cadiz, from Lopez Banos, General in chief of the third army of operations, (Abisbal's) dated Seville, 16th June, in which he states, that having heard of the disorder and anarchy reigning in Seville, he had proceeded to that city with his troops, by forced marches, doubting, however, whether he should reach it before the French army. On the 16th, he arrived, was fired upon from the streets and houses, routed the multitude without loss on his own part, killed some of them and restored order.

At the first meeting of the Cortes in Cadiz, the Regency was dissolved, and the King rehabilitated.—Gen. Riego, in a letter published on the 19th June, blames the Regency for not having taken proper means to prevent the occurrence of anarchy at Seville, and mentions that the journey of the Royal family was so precipitate from Seville to Alcala, as to resemble a disorderly flight. The King was not permitted to alight at all, but took refreshment in his carriage.

On the 18th, at Cadiz, the minister of war *ad interim*, Don Stanislaus Sanchez Salvador, was found dead, *with his throat cut with a razor.*

A note was found in his chamber stating his intentions to commit the deed, and his motives for doing it.

The riots at Seville, the sudden invasion of Andalusia by the French, and other circumstances which affected his mind as a Minister of War, are cited as the causes of his suicide. But it was verbally reported, that at Seville he had betrayed the constitutional cause, and endeavoured to conceal from his colleagues and the Cortes the approach of of the French to that city.

The Espectador of the 21st of June, says, "the government has received information from Gen. Lopez Banos that the French were *to enter Seville* yesterday. The general was marching with his forces towards *Huelva*. The government is taking every necessary measure for the defence of this island."

Constitutional guerilla parties were forming in every direction; several of the provinces had sent deputations to England to obtain arms and ammunition; Balasteros was besieging Murviedro on the 4th of June, and expected to be master of the fort in two days;—there was no indication of discord or inflexibility in the Cortes.

The Captain of the sch. Tom, mentions that the enthusiasm of the militia and people of Cadiz was directed to the Cortes and not to the King.

LATE FROM SPAIN.—A late arrival from Bourdeaux, brings intelligence from Spain to June 25, in which we are told that considerable advantages have been obtained by Gen. Mina over the French troops in his neighbourhood; and that a large amount of money and stores have been captured by him on its way to the general of one body of the French troops.

**As Cadiz will probably be, for some time to come, the theatre of important operations, we have thought it expedient, for the convenience of our readers, to furnish from Worcester's gazetteer the following description of that place.* ED. CHR. REG.

Cadiz, (anciently called *Gades* and *Gadir*) city and seaport, in Spanish Andalusia, in Seville; 45 miles northwest of Gibraltar, 60 southwest of Seville. Population 70,000. It is situated at the extremity of the tongue of land which projects from an insulated tract at the mouth of the Gaudalete, called the island of Leon. The city communicates with the rest of the island by a road nearly 5 miles long. Its form is nearly a square of 1 1-2 mile; is walled, and has trenches and bastions on the land side. The streets are generally clean, well paved, and lighted, but in some parts narrow; the houses high with small windows, and of rather gloomy appearance. They are generally whitewashed and painted yellow. The harbour is commodious. The bay of Cadiz is one of the finest in the world, being from 10 to 12 leagues in cirmuference, with excellent anchoring ground, defended by 4 forts, and is the grand rendezvous of the Spanish navy. The city and country seats in the neighbourhood make a fine appearance, viewed from the harbour. Cadiz is the most important commercial town in Spain, and is the centre of the trade with America, being the seat of the great public board for American affairs since 1726. The imports consist of gold and silver, (amounting in 1792, quoted as an average year, to £5,500,000 sterling) cocoa, tobacco, sugar, vanilla, &c. The exports to America consist of hardware, linen, wollens, wine, oil, almonds, raisins, wax, cinnamon, paper, books, and medicines. Great quantities of salt are prepared in the vicinity of this city. The inhabitants of Cadiz, are mostly employed in commerce; the manufactories are insignificant. The want of good water is one of the greatest inconveniences of the place.

ORDINATION.

In Lunenburg Vt. Rev. ANSON HUBBARD, over the Congregational Church and Society in that place.—Sermon by Rev. Rufus W. Bailey, of Norwich, from Acts ii. 37.

MARRIED,

In this city, Mr William Murray, to Miss Eliza H. Classen—Mr Abraham Robinson, of Stratham, to Miss Joanna Abington, of this city—Mr Isaac Brooks, of Lincoln, Mass. to Mrs Sarah D. Francis of this place.

In Halifax, N. S. Mr John Homer, of Barrington, to Mrs Nancy Crocker, of Barnstable, Mass.

DIED,

In Hartford, on the 1st inst. Mr Barzillai Hudson, aged 62—for thirty-six years senior proprietor of the Connecticut Courant.

In Cambridge, on Friday evening last, Mrs Mary Bartlett, relict of the late Samuel Bartlett, Esq. aged 72.

In Hamilton, on the 28th inst. Rev. Manasseh Cutler, LL. D., in the 81st year of his age and 52d of his ministry in that place. He was naturally endowed with a mind of superior order, and he cultivated his powers with great assiduity and success. A writer in the Salem Observer has the following remarks relative to his character as a literary and scientific man, and as a minister of the gospel:

"In several of the sciences his researches and communications attracted the attention of the literary world, and procured him many honourable marks of distinction. In 1781 he was elected a member of the American Academy of Arts and Sciences, and in 1874 of the Philadelphia Philosophical Society. In 1789 the degree of Doctor of Laws was conferred upon him by Yale College, where he was educated. In 1792 he was constituted a member of the Historical and Agricultural societies of this commonwealth; in 1809 of the Philadelphia Linnæan society; in 1813 of the American Antiquarian society; and in 1815 of the New England Linnæan society. He was also an honorary member of the Massachusetts Medical society. He was an ardent, distinguished friend of his country, and possessed an enlightened and discriminating understanding of her best interests. In 1800 and again in 1802 he was chosen by his fellow citizens a representative in the congress af the United States; a station which he filled with dignity, and to the satisfaction and advantage of his constituents. But there were studies and services still more important, to which most of his long life was devoted. Of his scientific and political pursuits, though in themselves highly interesting and beneficial to the community, congenial to his taste, and introductory to intercourse and correspondence with men of celebrity on both sides of the Atlantic, he observed during his last sickness that he reviewed them with but little comparative satisfaction, as interfering in some measure with the more imperious claims of that holy office, to which all other engagements thould be subordinate by those who are invested with it. He regarded the employment of an Ambassador of Christ as the most important and honourable on earth. The people of his charge know with what ability and faithfulness he discharged its sacred duties. They can tell the concern he uniformly manifested for their spiritual as well as temporal welfare, with what solemnity and earnestness he reproved, rebuked and exhorted, with all long-suffering and patience, warning every man and teaching every man in all wisdom, that he might present every man perfect in Christ, and how ready he was to spend and be spent in the service of God and of souls.

HARVARD UNIVERSITY.

CANDIDATES for the degree of Master of Arts, at the next Commencement, in order to their receiving their degree, are to attend at the College, on Wednesday the 20th inst. or be excused upon some sufficient reason.

Candidates for admission to the University will be examined on Friday the 29th inst. at University Hall; the examination to begin at 6 o'clock, A. M.

By a recent law those who shall be accepted on examination are to join the College and enter upon their duties in the usual manner; but they will be considered in probation, and will not be admitted to full standing as martriculated students till the end of the first term. If any are not qualified for martriculation at that time, they may be continued in probation for a further period not exceding a year from their acceptance. If during any part of a student's probation as above, on account of his negligence or misconduct, or from any other cause it be deemed by the government not advisable that he should become a member of the Institution, he shall be separated from the College.

JOHN T. KIRKLAND, *President.*

Aug. 8, 1823.

THE GOSPEL ADVOCATE.

JUST PUBLISHED by J. W. Ingraham, Franklin Avenue, Court-street, the Gospel Advocate, for August, 1823.

CONTENTS.

Theological; bible without note or comment; remarks on a devout spirit; sermon, No. 27, on Hosea x. 12; a clergyman's address at the funeral of Mrs Mary C. Gregory, Charleston, S. C.

Religious Intelligence; Massachusetts—Annual Convention; parochial reports; report of standing Committee: diocesan fund, missionary duties; North Carolina—Annual Convention; abstract of reports; report of the state of the church; new bishop; Pennsylvania—thirty-ninth Annual Convention; parochial reports; recapitulation, Episcopal Acts, bishop's address; supply of destitute churches.

Literary Intelligence; catechism on the thirty-nine articles of religion; bishop Brownell's family prayer-book.

Obituary; Rev. Jordan Gray. August 8

RELIGIOUS TRACTS.

FOR sale at the office of the CHRISTIAN REGISTER, the following valuable religious Tracts:

OBJECTIONS TO UNITARIAN CHRISTIANITY CONSIDERED—*second edition*—3 cts. single, 31 cts. per doz. $2 per hund.

EXTRACTS from the writings of Dr Watts, relating to the Trinity, and in favour of Christian Candour and Religious Inquiry. 2 dolls. per hundred.

REMARKS addressed to the conscientious of all denominations on the subject of praying for one another. 2 dolls. per hundred.

ESSAY on the Nature and Discipline of a Christian church. By Richard Wright. 2 dolls. per hundred.

REMARKS on the Miraculous character of our Lord, by a BEREAN LAYMAN—12 1-2 cents.

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THREE IMPORTANT QUESTIONS ANSWERED, relative to the Christian Name, Character, and Hopes, by Rev. H. Ware, third edition.

ALSO,

An assortment of the Tracts of the *Publishing Fund*, including,

ABSTRACT of SACRED HISTORY, being the *first part* of the Geneva Catechism—8 cents.

QUESTIONS and ANSWERS upon the Truths of the *Christian Religion*, being the *second part*, of the Geneva Catechism—8 cents.

DUTIES of CHILDREN, a Sermon, delivered on Lord's Day, April 12, 1807, to the Religious Society in Federal-street, Boston, by Rev. Dr. Channing. Fifth edition—3 cents.

EDMUND and MARGARET, or Sobriety and Faithfulness rewarded—8 cents.

The LOTTERY TICKET, an American Tale—8 cents.

The Authentic History of ISAAC JENKINS, &c. by Thomas Beddoes, M. D.—6 cents.

The ADVANTAGES of DRUNKENNESS—3 cents.

Account of THOMAS DORMER, with hints on Early Rising—3 cents.

The Life of ELEANOR MORELAND, in a Letter to her Neice—8 cents.

JAMES TALBOT—6 cents.

INDEX

TO THE

Second Volume of the CHRISTIAN REGISTER.

A. C., his communications 54
A. G., his communication, 34
A. T. S. L., his communications, 22, 26, 35
Abbe de Pradt, his speculations 148
Account of the ceremony of taking the veil 88
Adam, Rev. W., his preface to Dr Channing's sermon
Adams' answer to Jefferson's letter 66
' letter upon Mr Clay 78
' letters of, 92, 192
Address to heads of families 45 et seqq.
Adventures of a bible 152 et seqq.
Affliction, benefits of, 33
African colony 80, 112
Agricultural, *see last page of each paper, generally.*
Algebra, theological, 17
Allison's sermons, extract from, 33
Alpha Beta, his communications, 190 et seqq.
American antiquities 28
' bible society 126, 134
' education society 78
' letters of an, 92, 146
' literature 148
Ancient manners 168
Anderson, Jotham, his recollections, 94 et seqq.
Apostolical benediction 189
Arctic expedition 79
Arts of warriors 52
Atheism, the offspring of fanaticism 25
Atheneum, proposed lecture at, 134
Attempt to deprive Unitarians of the name of Christians 105, 109, 113
Babylon, Porter's description of, 72
Bailey's sermons, extract from, 53——review of, 18
Bancroft's sermons, notices of, 2, 14, 93, 146
Baptist association 86
Bathing 32
Battle 288
Beauty & accomplishments, relative advantages of, 28
Beecher's sermons, remarks on, 142, 154
Believe and do 161
Bible, law against reading it, 56
' society, Hancock and Penobscot, 83
' ' Russian, 87
Birman empire 42, 146
Biography of eminent persons 100 et seqq.
Blair, extracts from, 165 et seqq.
Bombay 72——mission 58
Book societies, Baltimore, 125——Eastport 67
Brown's lectures, extract from, 129
Brooks' proclamation for thanksgiving 43——fast 119
Burning, Hindoo, 46
Bunker hill monument 196
Burns' Inquiry, extracts from, 73 et seqq.
Calcutta, interesting intelligence from, 55
Calvinistic compact 117
Canal, joining the Atlantic and Pacific 60
Canon of the New Testament 57
Capital punishments 176 et seqq.
Cappe's sermons, extracts from, 37 et seqq.
Card-playing, Dr Nott's remarks on, 56
Catechisms, confessions of faith, &c. 17
Cemeteries 155
Chalmers' sermons, extracts from, 125 et seqq.
Chambers, Dr, sketch of, 49
Channing's sermon, notice of, 109
' Dudleian lecture, extract from, 197
Charles Ashton 90
Charters' sermons, passages from, 33
Chimney-sweeps, remarks on, 100
Christianity *vs.* sects and parties 189
Chinese, appear to be fatalists, 135
Choctaw customs 84
Christ's coming into the world, remarks on, 26
Christian Disciple 23
' Observer, on 1 John v. 7, 53
' Philanthropist 158, 162
' church, comparative expenses of, 50
' ' nature and discipline of a, 61
' morals, society of, in France, 44
' religion, easy to be understood, 77
' society, account of, 82
Church of England mission 182
' establishment of England 54
' miscalled meeting-house 158
Church-yard wanderings 40
Cicero, his candour, 15
Clay, Henry, letter of, 78
Clinton's address 181
Cobbett's sermons 193
Colman's sermon on the pastoral duty 49
Colonization society, American, 112
Congressional etiquettte 104
Constantinople, Von Hammer's account of, 64
Controversy and Unitarianism 158
Creeds 138
Diamonds 188
Domestic interments 182
Drunkard, confessions of a, 69
Drunkenness 113
Druses, account of, 75
Duelling 4, 59
Duties and consolations of the aged 165, 172
Duty of aiding each other's religious improvement 37
Early rising 86
Earthquake in Syria 111——in Valparaiso 123
Eddy's reasons, extract from, 113
Education society 78
Edwards, his communication, 135
Education in Maine 132
Edgeworth's letter on some American writings 111
Effects of government and climate 19
Egypt, pacha of, 196
Egyptian pyramids 48
Eldad, his communication, 146
Emmons' sermon, natice of, 6, 10
Eternity of God 85
Ethelbert's tower 88
Evangelical missionary society 27, 82, 137, 138, 142, [158
Eusebius, on public devotion, 9
Expenses of clerical support 50, 51
Family Tryst, 140
Fathers, landing of, 82
' days of our, 186
Female literature of the age 8
' accomplishments 28
' Penitent's Refuge 34
Fire in Canton 127
Fiske, Rev. Abel, account of,
Fletcher, J. W., notice of, 8
Foster on popular ignorance 18
France, its society of Christian Morals, 44
Franklin's *first* will, extract from, 3
' original letter of, 72
Frederick of Prussia, anecdote of, 8
Freezing 84
Fuel savings 23
Funeral at sea 164
Fur trade 28
Gambling, remarks on, 76
Gardiner Lyceum 48, 92, 112
Gas lights 56
Gates, T. R., extract from his life, 4
Gellert, extract from, 197
Genealogy of George IV 32
George van Paris, anecdote of, 32
Gesner, extract from his Idyls, 180
Gouge, his charity, 14
Gout, essay on, 76
Grace, meaning of the term, 9
Graduates, number of, in different colleges, 31
Grave and the tomb 189
Gunpowder and brandy 8
Hampshire, longevity of its clergy, 51
Happy sheperd 84
Hall, Rev. G., his letter to the treasurer of the Massachusetts Peace Society, 126
Harmony society 150
Harris on caterpillars 111
Hebrew Festival, 72
Herschell, life of, 68
Hindoo female rights 217
Hindoos, account of, 70
Hints on early education 12 et seqq.
' to Unitarians 133
' to parents 193 et seqq.
Historical sketches of New-England 54, 62, 70
Home 116, 120
Horrors of war 164
House of God 77
Howard, John, 170
' maxims of, 44
' Benevolent society 59, 90, 94
House of industry 120
Hume's sceptical works, character of, 73
Hunter's narrative 160, 184
Hurricane in India 59, 111
Imperfection of our knowledge concerning God 53
Indians, account of, 7, 12, 28, 71, 74, 84
Influence of religion upon adversity 157
Inland navigation 32
Innate or hereditary depravity inconsistent with some other Calvinistic doctrines 1
INSTALLATIONS: Rev. J. Bradley, Orville N. Y. 35
' Rev. J. Chandler, Orange 67
' Rev. J. H. Fowler, Montgomery 67
' Rev. E. Paine, Little Compton R. I. 67
' Rev. A. Pettingill, Waterbury Con. 99
' Rev. T. Williams, Foxcroft Me. 99
' Rev. Ebenezer Gay Bridgewater 11
' Rav. Sylvester Dana, Orford N.H. 11
' Rev. Samuel Green, Boston 131 19
' Rev. S. Bailey, Nantucket 163
' Rev. —— Wood, Shrewsbury 167
' Rev. D. Pickering, Pruden R. I. 175
' Rev. N. H. Hall, Lexington, Ky. 175
' Rev. C. Marsh, Sanford Me. 175
' Rev. C. P. Grosvenor and Daniel Shepard, 179
' Rev. A. Bigelow, Medford 191
Intemperance 36, 132, 182
Interpretation of scripture 33
Inquirer, his communication 102——reply to 106
Inquisition 7, 124
Ireland, state of, 8, 132, 155
Jefferson's letter to Adams, and answer, 66
Jews 43——state of, at Jerusalem, 128
Jortin, Dr, character of, 26
Jotham Anderson, recollections of, 94 et seqq.
Journal of a country curate 40
Kendall's sermon, extracts from, 121
Knox, his communication, 39
' on the influence of the press 204
Labrador missionaries 99
Lardner on creeds 65
Lotteries 113
Law's serious call, extracts from, 13
Leonardo da Vinci's last supper 30
Letters of Adams and Jefferson 66
Lewchew islanders 42
Lights and shadows of Scottish life:
Head-stone 16; Blind Allan 20, et seq.
Lightning rods 188
Lithography 32, 148
Lucas, his communication, 158
Lyceum, Gardiner, 48
Lynn, new church at, 50, 150
Madras Unitarians 142
Mahomedanism 48 [60
Mahomet, remarks on the etymology of the word, 54,
Marmontel, extract from, 182
Marquesas islands 83
Manufactures, American, 60
Massachusetts Convention of Ministers 166, 170
' etymology of 44
Massillon 28, 101
Mather, Cotton, extract from, 1
' ' on reformation 41
Mechanics, dignity of their profession, 76, 104
Memoir on the facility of forming a water communication between the Atlantic and Pacific oceans 60
Metals in North Carolina 39
Methodists, Wesleyan, 111——Conference 182
Mexico, silver mines of, 80
Middle class 104
Militia system, abuses and evils of, 39
Miller, Dr, strictures on his letters, 2 et seqq. to 42
Milton, on the liberty of the press, 93
Ministers of Middlesex 72
Mission school, foreign, 91
' Labrador, 99
' New Zealand 99
' society, northern, 103
' Chickasaw 110
' Church of England, 182
Missions, domestic, 5, 27, 62, 66, 67, 194
' foreign, 54, 57, 58, 63, 67, 74, 194
Missionary preaching, remarks upon, 18, 114
Missouri, state of, 112——river 124
More, Hannah, on prayer, 201
Mystery 149
Nahant, 68
National burying ground 100
Newspapers, cheapness and utility of, 60
' account of, in Russia 19
New birth 78
New opinions, the reproach of, 13
New Zealand missions 99
Newport ruin 136
Norton, professor, extracts from his discourse, 33
' ' his Views of Calvinism, 34
Not at home 137, 145
Nutmeg, account of, 4
OBITUARY of James Perkins 3—Professor Peck 45——Abraham Touro 47——Miss M. Snell 50—Mrs Lucia Dodge 50—Rev. E. Stone 62—Dr Osgood 74—Mrs D. F. Gannett 86——Mrs E. Livermore 98—Rev. J. Heckewelder 115——Mrs S. Inches 119—Col. A. S. Peyton 124—W. Barnes 127—Mrs P. Hastings 130 Mrs J. Williams 138—Mr G. Tyng 142—J. Cushing 154—Mrs M. Phillips 159—Mrs E. Littlefield 203 —Dr Manasseh Cutler 207
Old man, his communications, 10, 15, 22, 34, 42
Ordination services 194
ORDINATIONS—Rev. Silas Shores, Falmouth 3
' Rev. W. C. Manchester, Coventry 19
' Rev. William Goodell, for Palestine—— Rev. Messrs. W. Richards and A. Bishop, for Sandwich Islands 23 (Evang.)
' Rev. Otis Robinson, Salisbury N. Y. 34.
' Rev. Messrs. S. J. Bradstreet, John Claney, John Barton, Joseph Merriam & Orin Cottin (Evangelists)
' Rev. W. A. Chapin, Craftsbury Vt. 59
' Rev. F. Gaylord, (Evangelist) 67
' Rev. C. Robinson, Eastport 55
' Rev. A. Mead, Brunswick Me. 79
' Rev. N. C. Saxton, (Evangelist) 83
' Rev. —— Burgess, Hancock N. H. 83
' Rev. I. H. T. Blanchard, Harvard 87
' Rev. C. J. Hindales, Mendon Con. 99
' Rev. J. D. Farnsworth, Orford N. H. 99
' Rev. E. Clapp, Burlington Con. 99
' Rev. Dorus Clark, Blandford Con. 111
' Rev. B. Dickinson, Longmeadow 128
' Rev. J. Hempsted, Washington Ms. 128
' Rev. H. A. Merrill, Shapleigh Me. 167
' Rev. Charles Blanchard, do 167
' Rev. J. C. Welsh, Warren R. I. 179
' Rev. F. Danforth, Greenfield 183
' Rev. T. Aldrich, Swansey N. H. 183
Orton, his liberality, 121
Osgood, his communication, 98
Parallel of the sexes 36
Parental advice 170
Parsons, chief justice, his religious character 5
Parti-coloured shield 128
Pastor, his communication, 82, 90
Peace society, report and officers 94
Peep into the womb of time 151
Penitent Female's Refuge 34
Perkins, the American artist 136, 152
Persecution, 38, 96, 109——its absurdity 129
Pitcairn's island 178
Plowden's British Empire, extract from, 33
POETRY: The village church 4—'Come, holy Father, come and bless' 8—'This world 's *not* all a fleeting show *ib.*—Holy dying *ib.*—To my Æolian harp 12—'When this feverish being shall slumber in rest *ib.*—'When Sol from the east with his beams gilds the ocean' 16—Africa *ib.*—'Mind to me a kingdom is' 20 Reflections on the massacre of the Greeks at Scio 24 Tear of gratitude 28——Horrors of war *ib.*——Psalm cxxxiii. *ib.*—'Faint not, poor traveller, though thy way' 32—Hymn, sung at the Boston Female Asylum 36—The Bible *ib.*—Verses by admiral Benbow *ib.*—Disappointments of life 40—Thanatopsis 44—'Thou, to whom all worlds are present' 48—Original hymn 50—Mourner 52—Pool of Bethesda 56—Widow of Nain 59—'I've seen at morn a stainless sky' 60—Thy will be done 64—'O cease that plaint, my babe, no father's ear' 68—Asylum of pirates 72—On the death of Dr Osgood 74—To a lady, on the death of her babe 76—Hymn for Christmas 80—'She sat beside her lover' *ib.*—Carrier's address 83—'Yes, dark is the storm-beaten mariner's way' 84—Lines upon the death of Mrs Gannett 86—'Fill our hearts with grateful fervour' 88—On the Northern Lights 92——Lines in memory of a friend 96—'Did not the tear in Hagar's eye' *ib.*——'O Ireland! my country! the hour' 100——The dwelling place of God 104——The Pirate 108——Thought on Death 109—Time 112——'——My country! Rouse' *ib.*—Heaven 116—Christian Virgin's address to her apostate lover 120—Woman *ib.*——Lines upon sir William Jones 124——Original hymn 130—Stanzas in a haunted house 132 'I saw a dew-drop, cool and clear' *ib.*—'Tis sweet to think that when I die' *ib.*—Past, present, and future, 136—'Toll not the bell of death for me' *ib.*—Death of Shelley, the infidel poet 140—'She faded but in beauty; not a charm' 144——'When Death hath bid his arrow fly' 148—Prayer *ib.*—On an infant sleeping 152—'There is a thought can lift the soul' *ib.*—Penitence 156—Extract from Bowles' Spirit of Discovery 160—'I asked the heavens, What foe to God hath done' *ib.*—Sun rising in May 164—'When Spring unlooks the flowers' 168—'Thou whose eyelids never slumber' *ib.*—'Sure to the mansions of the blest' 172—'There is a tongue in every leaf' 174—Slavery 180—Dirge of Alaric the Visigoth 184—The turf shall be my fragrant shrine 188—Knight Templar's funeral *ib.*—The pilgrims were our fathers 192—The poet's thanks 196—Silent worship 200 The slaveholder's throne is the Æthiop's grave *ib.* Sonnet 204—To twilight *ib.*
Poor rates in England 47
Pope, resistance of, 79——in Pennsylvania 103, 107
Porcelain, manufacture of, 60
Presbyterian church 174
Preservation of the teeth 140
Printing, improvements in, 87——influence of, 204
Prison discipline 55
Pronouncing testament 63
Public preaching, Robinson's remarks on, 80
Publishing Fund tracts 154, 158
Q, his communication, 34
Questions to Trinitarians 29
Quincy's address 153
Quinsigamond, his communications, 38, 39
Rammohun Roy 1, 5, 9, 107, 117, 138, 158
Reason, use of, 149
' and revelation 42
Reading Rooms 106, 190
Recollections of Jotham Anderson 94 et seqq.
Reflector 22, 26, 30
Religious dissipation 73
' assurance *ib.*
Retirement 41
REVIEW of Bailey's sermons 18—Gray's sermon 65—Charles Ashton 90, 114—Letter from D. Holmes to the church of Christ in Amherst 131.
Revivals, remarks on, 122, 130
Reward of parents 4
Robinson, John, his communication, 134, 150, 166
Robinson's sermons, extracts from, 69 et seqq.
Rochester, Earl of, 12
Roman Catholic opposition to free schools 104
Rhode Island, etymology of, 74 et seqq.
Roger Williams, notice of, 96
S. A., his communications, 67, 78, 115, 122, 127, 162,
S. Peter, his communications: 46, 50, 58, 107 [166
Salutation, modes of, 168 et seqq.
Schools in New York 115
Scott, sir William, 107
Scripture lessons 110
Selfishness 36
Sepulture 156
Serampore, Mr Ward's letter from, 67
Sexes, parallel of, 36
Shakers 124, 136, 154
Sharpe, archbishop, anecdote of, 36
Shawnese Indians 7
Sign of a good farmer 56
Signs of the times 157
Simon Peter, his epitaph, 159
Slave trade 15, 19, 35, 39, 68, 123, 131
Slavery 23
Sleep, 4
Sluggard 193
Social and public worship 93 et seqq.
Society islands 64
Smooth preaching 177, 181 et seqq.
' state of, in Russia 176
Solicitude of a minister for the christian attainments of his flock 41
Spain, history of the late revolution in, 143, 148
Spanish inquisition 124
Sparks, Rev. Jared, his theological essays 107
Spikenard of the ancients 46
Spirit becoming Unitarians 129
St Patrick's day 126
Strong's sermon 73, 118
Stuart's reply to Dr Miller, extract from, 13
Supposed Calvinistic texts explained 178
Sullivan's address 78
Savile's speech 17
Sumatra, island of, 136
Swiss, heroism of, 180——their integrity 160
Synagogue 31
Tax on whiskey 19
Tea, analysis of, 4
Teeth, preservation of, 140
Ten mathematical questions 64
Testimony to the gospel 33
Thacher, Rev. Samuel C., notice of, 1
Thanksgiving, proclamation for, 48
Theological essays 107
' school in Cambridge 3
' ' Andover 27
' ' Bangor 86
' ' Hamilton 103
Thoughts for a new year 89
Tithes 50
To-day 133
Toulmin's letters 133 et seqq.
Tracts, use of, 126, 154
Transferring virtue, remarks on, 57
Treadmill, description of, 44, 115, 147
Treasury report 83
Trinitarian review, extracts from 1 et seqq.
' creed, lord Bacon's definition of, 82
Trinitarians, questions to, 29
Trinity, as it appears to plain understanding 193
Tudor's letters on the eastern states, remarks on, 40
Unitarian controversy in Kentucky 81
' belief 113
' Defendant, extract from, 105 et seqq.
' doctrine, practical superiority of, 21, 25
Unitarians in Madras 142
' in Calcutta 110, 138
' defended by their opponents 157
' Mr Burke's speech against 33
United States bank 35
Universalists, controversy among the, 101
Use of reason 144
Value of time 20
Vassalboro', its view of slavery, 28
Vatican library 4
Veil, ceremony of taking the, 88
Vipers, bite of, 24
Virginia university 91
Ward, Rev. W., letter from, 67
Ware's letters, postscript to, 114
Wars, advantage of, 12
Watts, his opinions, 10
Washington's army order against profanity 150
' original letter of, 164
Watson, bishop, on missions 57
' ' charity 95
Whale fishery 95
Whirlwinds 57
Whiskey 19, 32
Whitby, on his change of opinions 9
Whooping cough 36
Witchcraft 54 et seqq.
Woman 36
Woodbridge, Rev. John, first minister of Andover 50
World, an extract from Massilon, 102
Worship of God authorized by the scriptures 45, 49
Wright, on new birth, 78
Y. P., his communication 31
' ' on mourning habits 38
Yellow fever, moral causes of, 73
Young persons, visitings of, 71

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